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chre, they place an inverted pan, that if the dead man should stand in need of water, he may not want a vessel to hold it in. They hang a garment from a tree near the place of interment, for him to put on if he chooses to come out of the grave. They also fix a spear near the graves of men, that an instrument of war and the chase may be in readiness for them. For the same purpose, beside the graves of their Caciques, and men distinguished for military fame, they place horses, slain with many ceremonies; a custom common to most of the equestrian savages in Paraguay. The best horses, those which the deceased used and delighted in most, are generally slain at the grave. 764 [766]

Laugh as much as you please at the sepulchral rites of the Abipones; you cannot deny them to be a proof of their believing in the immortality of the soul. They know that something of them will survive after death, which will last to all eternity, and never die; but what becomes of that immortal thing, which we call the soul, and they the image, shade, or echo, when it is separated from the body, and whether it will enjoy pleasures or receive punishments, they never think of enquiring. The southern savages believe that it dwells under the earth in tents, and employs itself in hunting, and that the spirits of dead emus descend 775

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along with it to the same subterranean abode. The Abipones, who do not credit such idle tales, believe that some part of them survives the death of the body, and that it exists somewhere, but they openly confess themselves ignorant of the place and other circumstances. They fear the manes or shades of the defunct, and believe that they become visible to the living when invoked by a magic incantation, to be interrogated concerning future things. As I was passing the night on the banks of the Parana, the Abipones, my companions, hearing their voices re-echoed against the trees, and windings of the shores, attributed the circumstance to ghosts and disembodied spirits wandering in these solitudes, till I explained to them the nature of an echo. They call little ducks, which fly about in flocks at night uttering a mournful hiss, the shades of the dead. These, and other circumstances, which I have related elsewhere, prove that the Abipones believe in the immortality of the soul.

It is incredible how religiously the Abipones perform the sepulchral honours of their friends. If they see one of their comrades fall in battle they snatch the lifeless body from the midst of the enemies to bury it properly in its native soil. To lessen the burden, they strip off the flesh and bury it in the ground; the bones they put

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into a hide, and carry home on a horse, a journey not unfrequently of two hundred leagues. But if the enemy presses on them, and they are forced to leave the body on the field of battle, the relations seek for the bones on the first opportunity, and take no rest till they find them, however much risk and labour must be encountered in accomplishing this. Moreover, the Abipones are not content with any sepulchre, but take especial care that fathers may lie with their sons, wives with their husbands, grandchildren with their grandfathers and great-grandfathers, and that every family should have its own burying-place. This nation, having formerly inhabited more towards the north, know that their ancestors' monuments exist there, and venerate them as something divine. They feel the most lively pleasure in mingling the bones of their countrymen, wherever, amidst their perpetual peregrinations, they may have been buried, with the bones of their ancestors. Hence it is that they dig them up and remove them so often, and carry them over immense tracts of land, till at length they repose in the ancient and woody mausoleum of their forefathers; which they distinguish by certain marks cut in the trees, and by other signs taught them by their ancestors. The Brazilians and Guaranies formerly disliked the

768 55 making use of a paraphrase. But if the name of the defunct be derived from an appellative noun, the word is abolished by proclamation, and a new one substituted. It is the prerogative of the old women to invent these new [888 562] names, which are quickly divulgated amongst the widely-scattered hordes of the Abipones, and are so firmly imprinted on their minds, that no one individual is ever heard to utter a proscribed word.

553 768 All the friends and relations of the deceased change the names they formerly bore. In the colony of the Rosary, the wife of the chief Cacique dying of the small-pox, her husband changed his name of Revachigi to that of Oahari. His mother and brother and captive, as well as all the brothers of the deceased, had new names given them with various ceremonies. The old mother of the Cacique was extremely fond of a lank, scraggy dog, unworthy of the very air it breathed. When this change of names was made, I asked the old woman what name would be given her dog, to show them that we held their absurd rites in ridicule, though unable at that time to prevent them.

[566 627] On the death of a Cacique, all the men under his authority shave their long hair as a sign of grief. Widows also have their hair shaven, and [302] wear a kind of cloak made of the caraquatà,

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CHAPTER XXVII.

OF THE CUSTOMARY REMOVAL OF THE BONES.

A FEW things remain to be said of the ceremonies with which the bones of the dead are honoured by the Abipones when they are removed to their native land, and thence to the family burying-places. Many translations of this kind have I witnessed: I will briefly relate that of the Cacique Ychamenraikin, who was killed in battle by the savages at a place full forty leagues distant from the town of St. Jeronymo. A drummer came announcing that the bones of the deceased leader would be carried into the town next day about evening. After the flesh had been stripped off and buried by his companions, they were put into a hide and conveyed on a horse. To receive these bones with due honour, preparations were made by Hanetrain, the chief of the jugglers, and his companion Lamamin, and a house to place the sad remains in appointed and properly furnished. The whole company of the women hastened to meet the funeral at three leagues distance. At the entrance of the town the order of the funeral procession was this: the mournful train was led by

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727 766 two jugglers, mounted on horses ornamented with bells, horse-cloths and ostrich feathers. They brandished in their hands a spear, to which was affixed a brazen bell. They did not keep with the rest, but galloping forwards, rode up and down as if they were skirmishing, then returned into the path like persons making an assault, and rejoined the rest of the company. These were followed by a train of women lamenting in the manner I have described. Six Abipones in place of an umbrella held up at the end of their spears an elegant square cloth woven like a carpet, under which they carried the sack of bones. The company was closed by the troop of the other Abipones, all mounted on horses, furnished with a spear, a bow, and a quiver, and with their heads shaven. The victors were followed by a band of women and children lately taken in war, so that this otherwise mournful spectacle bore more the appearance of a triumph than of a funeral. On each side was seen a multitude of horses hastening to their pastures after the military expedition. All the ways were crowded with boys and girls careless of the lamentations, but struck with the novelty of the spectacle. The bones being placed in a house prepared for their reception, the regular mourning was carried on for nine days. Nocturnal wailings were as usual added to those of

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the day. That the lamentations might be carried on without intermission, the jugglers, carrying a spear with a bell at the end of it, visited all the houses to admonish the women at what hours to mourn. The funeral compotation, meantime, and the conducting of it as magnificently as was due to the memory of so great a leader, was the sole care of the men—a care admirably calculated to abate the poignancy of their grief; and indeed it would be difficult to decide whether the men drank, or the women mourned most pertinaciously. Whilst this was going on at home, persons of both sexes were chosen to accompany the bones of Ychamenraikin to his family burying-place, and there inter them agreeably to the rites of their country. These ceremonies were observed by the savages before they were instructed in the Christian religion only. Other removals of bones were conducted in exactly the same manner, with the exception of the canopy, which was reserved exclusively for their leaders. The bones of seven Abipones, who had been slain by the Spaniards, were brought home on one day, and skilfully constructed into as many images; hats being placed on their skulls, and clothes on their bodies. These seven skeletons were placed in a savage hut, honoured for nine suc-

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cessive days with mourning and drinking, and thence transported to their graves.

Should there be any European who makes little account of sepulture, saying with Virgil,

Cælo tegitur qui non habet urnam,

that man is of a very different way of thinking from the Abipones, who esteem it the greatest misfortune to be left to rot in the open air. Hence amongst them, persons inflamed with the desire of revenge contemptuously cast away the carcasses of their enemies, making fifes and trumpets of their bones, and using their skulls for cups. On the other hand, they honourably inter the smallest bone of one of their friends, paying it every possible mark of respect. We have known savage Guaranies, who, in all their migrations, carried with them little boxes containing the relics of their jugglers, and in them, as in holy preservatives, placed all their hopes. These monuments of savage superstition were at length taken away by the missionaries, and burnt by them in the presence of all. The Guaranies newly brought from the woods to our colonies had no stronger inducement to embrace the Catholic religion than the seeing their countrymen buried by us with honourable ceremonies and a solemn chaunt. But now, after I have discoursed with prolixity on the diseases,

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kalipì; at which the auditors burst forth into an exclamation of *Ndŕe*, by which they express a strange and unheard-of thing. Having minutely recounted every circumstance tending to set forth this arduous fight and splendid victory, he proceeds to discover those of his fellow-soldiers that have been wounded in the battle. At every name the by-standers groan, and utter the word *Tayretà!* Poor little thing! As the Abipones think it a crime to utter the name of a dead person, the narrator makes use of a paraphrase, thus, *Yoalè eknam oanerma Hamelèn laneuek là chit kaekà:* The man, the husband of the woman Hamelèn, is now no more. The mention of the death of one of their countrymen entirely destroys all the pleasure which the news of the victory had excited; so that the announcer immediately finds himself deserted by his late attentive listeners, as soon as ever he begins to touch upon this melancholy subject. All the women unloose their hair, snatch up gourds and drums, and lament in the manner that I have described in the twenty-fourth chapter.

The Abipones, when returned from an expedition, enter their horde, not in one company, but separately, without ostentation, if victorious, and without signification of sorrow, if conquered, or even if desperately wounded, un-

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727 less they have lost their leader. Then indeed
766 they return with their hair partially shaven, to attest their grief, and convey the bones of their deceased Cacique home, not without funeral apparatus. The anxiously expected return of
727 the warriors engages the eyes, ears, tongues, and hands of all; some surveying the droves of cattle, the captives, and spoils; others enquiring for the safety of their relations; others examining the wounds of the soldiers; and all the women lamenting. Each retains the captives, horses, mules, and other things that he has taken, unless, as usual amongst them, he chooses to share them with his friends. From one journey they often bring home many thousand horses, which they divide amongst themselves, with what regulations I know not, but without any disputes. On the succeeding days every
[231] one is eager to make trial of the horses which have fallen to his share in the partition of the spoils; they value swiftness alone, disregarding every beauty which adorns a horse. You may
[541] daily see a crowd of young men riding races with one another, and at the same time contending with words, each extolling his own above his neighbour's horse. The remembrance of the victory obtained over the enemy, disturbs as much as it delights their minds; for they live in continual fear that the enemy will